SUBTERRANEAN SIDE SHOW

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the case for the PEACE CORP

By Pete Neff

Just as a career in the military does not guarantee a world free for Democracy, a two-year stint in the Peace Corp will not secure international understanding and good will. So anybody interested in saving the world had best join some society of missionaries whose goals, at least, will be similar to his own. The most the Peace Corp Volunteer can hope for is a lot of frustration; at least one serious bout with some strange disease, usually intestinal; and a mutual

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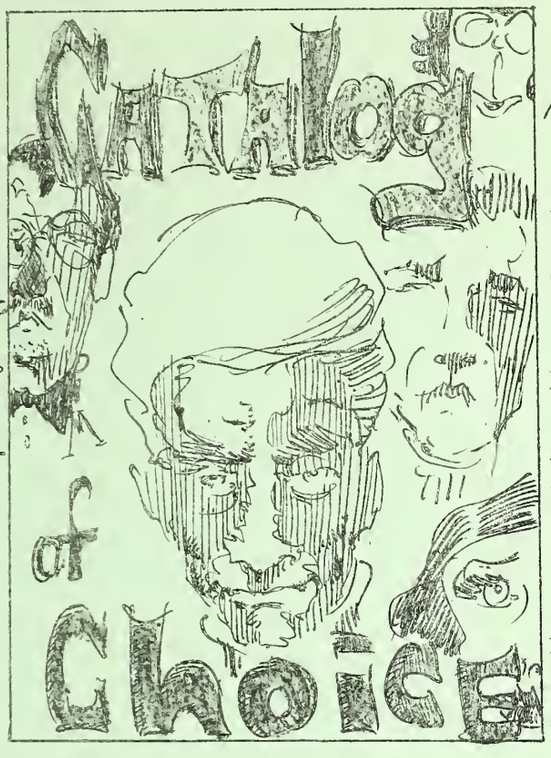

the case for the MILITARY

By John Shields

In the last few years, which is certainly what concerns young people today, it would seem that the choosing of the military option is mainly a result of dissatisfaction with whatever the current situation may be, and, more than that, a lack of any definite alternative in mind. In years gone by, choosing the military option was something connected with a vague pride in many things, vague simply because it was not well defined. Such reasons still exist today, of course, but

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CASE FOR KEEPING AN OPEN MIND

By Pat Asher

The philosopher-educator, Plato, purported some exciting and "dangerous" ideas about man's condition and position in the universe. He sought out the essence of those elements or distinctions that separate man from other forms of animality. That is, Plato searched out defenses for man's ability to be rational.

In his attempt to demonstrate man as something other than instinctive and habitual in nature, he presented a theory of knowledge based on the simplicity of a divided line. This position was clear: man can function on one or more of four basic levels--imagination, belief, abstraction, and genuine knowledge through contemplation. At the levels of imagination and belief, man acts as a sensational being, appealing to basic instinctive stimuli. Plato's position was that of the majoritive portion of the populace function there. As such, they fail to be rational; yet succeed at being animalistic. Further, Plato demonstrated that it was possible to reach the level of abstraction and obtain a portion of genuine knowledge. That is, some men do become thinkers and are capable of genuinely human acts.

The above theory appears to be a commonplace one. Or is it? To take Plato seriously, one would deduce that he equated intellection or thinking with moral action. His position is again clear:knowledge or the acquisition of ideas equals virtue. The equation screams at us: "instinctive animality is immoral; robots dont count." And again, "silence is unethical."

If Plato is saying anything worthwhile, it is really that we, the educator and educative, ought to get going--ought to search constantly for new concepts and new intellectual possibilities. Further, Plato is saying that the apathetic, the prejudiced, the silent are de facto immoral.

To the silent, either major or minor, Plato is saying that no set of laws,

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catalog for alternative life style choices

The Subterranean Side Show in this issue, with our special "Catalog of Choice" edition, attempts to bring to the JJC student body a number of choices that will face one in the near future, and something about these choices and alternatives. For the sources, we went to the people who have been there firsthand; the case for the Peace Corp, by Pete Neff, English instructor at Juco and former Peace Corp worker, assigned in Venezuela; the case for the military, by John Shields, Juco student and ex-GI; the case for keeping an open mind, by Pat Asher, philosophy instructor at JJC; the case for other choices and alternatives, by John Goodwin, conscientious objector awaiting assignment. On page 3, there is a list of organizations that one could write to seeking information on volunteer work. The choices, whether military, peaceful, or other, are something that will be facing college students before they realize it. The SSS hopes, not to make or even influence a persons choice, but rather to make one aware that a choice must be made...and the selection or alternatives are available and as numerous and vast as a persons desire to CHOOSE.

the military option

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by far the majority make this choice from simply a position of non-direction.

This concerns primarily those who enlisted in a particular branch of the service, but also those who either volunteer for the current draft situation, as well as those who allow themselves, often subconsciously, to be caught. In so many cases, the dissatisfaction with school and failure at same have the same causes, and in this case, the same effect. There is a substantial percentage that enlists from a feeling of inferiority about their chances of succeeding in college in the first place. For all of these people, once they are in the military, the question changes from Why, to What Do I Have to Look Forward To?

Without exception, those who have completed military service and return to their schooling find the road, while more urgent, usually easier to travel. A certain maturity has been gained, plus the knowledge of dealing with many types of people that are too often left by those initially successful in school until after they have graduated.

There are other benefits: often much schooling can be acquired while in the military that is creditable to outside education; training secured on the job may also be applicable. Chiefly, however, is the release of those frustrations through the gain of security, an appealing thing that is most hard to reject, come re-enlistment time. The appeal of this factor is that of creating a salve for all problems. Some need it, some like it...others dont.

IS THERE A NEED TO CHOOSE ANYTHING?

By John Goodwin

"...a way to face the angry sorrowful old world. A chance to see the innocence of life... to notice a bird in flight and think of an answer, for it's the first time you've ever asked why. What a new dignity, for now you feel love and you see respect. Now you walk holding two hands--one the hand of tomorrow, the other the hand of eternity." ---Red Skelton on grandparents.

Though the entire context of this selection deals with the wisdom acquired with old age-- not political, fashionable, or current, but humanly-- the process described is not entirely divorced from Choice.

The need to choose is critical. And the acquisition of alternatives becomes vital as procrastination or blind acceptance begins its secret stalk. Without the chaos of comparison we discover too late our malignant disease of starved accomplishment. Without fully realizing his wisdom, a treasured friend once wrote, "services available today are abundantly available to a tragic extent. With our futures channeled, our labors lessened, our human conflicts all catagorized, and our needs comercially waited on hand and foot, we are threatened with the very real possibility of losing individuality, and thereby, the ability to do little more than tolerate life itself..."

We have seen too many aging fun seekers curse their shallow years in liquor to believe that one can laugh at the claim that the above gradual transformation is not, indeed, occurring. Their guffaws are eaten as they find choice has vanished for them precisely when the merry-go-round breaks down. Without their taverns, their cafes, and their positions of pride, they are helplessly naked in the vacant lot where, moments before, the carnival had "needed" them so badly. Circuses are out for money, competition is out for life force-- when each is drained, they abandon feeling to move on. How the frost makes it cold at night.

And so we have either to convince ourselves that the hampster cage of corporate and business training and placement is a bad dream we seem to have at frequent empty times, or... ...we can start anew with the only creation ever made that can be purged from this animal cage of advanced suicidal bartering-- the human being. Even still it requires maintainence no competitive bargainer can monopolize...the warmth of love and assurance that it's actually not a mechanical part of the grand thingamagig.

And so many people these days want out. So many are joining together with other people to rediscover the closeness of that human mother who once weened them; to again be the trusting child who never expects ulterior motives, pride, cruelty, and corporate sterility. So many are finding that Aquarius is indeed here-- a renaissance of human interaction. And, so challenging, such an enumerable amount of fellow human beings are still struggling with survival-- the past we have forgotten so completely.

Why acquiese in assembly-line sameness...why ignore the origins of the concepts so warped today that tradition tries to hold out of unknowledgeable fear? In no way are we calling for rebuilding or chain and ball elimination...and how can we be agitating by calling for a tradition traditional to tradition?

We are providing alter-

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Listing of Alternative Service Organizations

The following are addresses of various organizations in which alternative, or voluntary, service can be obtained. For a more complete listing, suggested pamphlets are "International Workcamps 1970" from UNESCO, 1 Rue Miollis, Paris 15 E, France, and "Invest Yourself" from the Commission on Voluntary Service and Action, 475 Riverside Drive, Room 830, New York City, 10027.

National Service Board for Religious Objectors, Room 550 Washington Bldg.
15th St. and New York Avenue
Washington, D.C. 20005

New Life and New Horizens Inc.
Rev. Charles Riley
3604 Fairmont Avenue
Philadelphia, Pennsylvania 19104

Overseas Personnel Recruitment Office
Myles R. Walburn
475 Riverside Drive, Room 417
New York City 10027

Peace Corps
806 Connecticut Ave. N.W.
Washington D.C. 20525

Project Hope
2233 Wisconsin Ave. N.W.
Washington D.C. 20007

People to People
PO Box 1201
Kansas City, Missouri 64141

Operation Beaver
40 St Clair Avenue East Suite 201
Toronto, Ontario, Canada

Rotary Volunteers Abroad
Nelson Price
Rotary International
1600 Ridge Avenue
Evanston, Illinois 66205

Some Other Place
498 Walnut
Beaumont Texas 77701

Appalachian Training Center
Fr. Patrick O'Donnel
Rt. # 1, Box 6-A
Wanceburg, Kentucky 41179

Central Committee for Conscientious Objectors
2016 Walnut St.
Philadelphia, Pennsylvania 19103

Christian Movement For Peace
Paul Murphy
95 St. Joseph St.
Toronto, 181, Ontario, Canada

Farmers and World Affairs
101 N. 7th Street
Camden, New Jersey 08102

International Student Movement for U.N.
833 U.N. Plaza
New York City 10017
or, WFUNA
Rue de Varembe
Geneva, Switzerland

Teacher Corps
U.S. Office of Education
Washington D.C. 20202

United Ministries Service Committee
78 Beacon St.
Boston, Massachusetts 02108

Volunteers in Service to America (VISTA)
Felton R. Gibson, Recruitment Division
1200 19th St. N.W.
Washington D.C. 20036

Women's International League for Peace and Freedom U.S. Sections
2006 Walnut St.
Philadelphia, Pennsylvania 19103

[illegible]
[illegible]
[illegible]

[illegible] Council of Voluntary Agencies
[illegible]
[illegible]
[illegible]

[illegible] Committee
[illegible] Office
[illegible]
Philadelphia, Pennsylvania 19102

Altrusa International
332 S. Michigan
Chicago, Illinois 60604

Associated Higher Opportunity Services
Meredith [illegible]
806 E. 38th Street
Indianapolis, Indiana 46205

American Youth Hostels
29 W. 17th Street
New York City 10011

Clergy and Laymen Concerned About Vietnam
475 Riverside Drive
New York City 10027

Christian [illegible] Corps
1502 [illegible] Street N.W.
Washington D.C. [illegible]

[illegible]
Volunteers [illegible] Change
[illegible]
[illegible]

International [illegible] Services
[illegible] Office
4555 [illegible] Ave. N.W.
Washington D.C. 20036

Mennonite [illegible] Committee
[illegible]
Akron, [illegible] 17501

case for choosing the peace corp

(continued from page 1)

exchange of ideas, customs, and techniques. It is the last, especially if really mutual, that is rewarding. While the P.C.V. will not save the world, he will gain a better understanding of it, and in the process, it may gain a better understanding of him.

To most people in underdeveloped countries, North Americans are rich, conceited, ignorant, and dangerous. The P.C.V. is few, if any, of these. Unlike the typical American businessman, diplomat, or tourist, the P.C.V. has no more money than the average lower class citizen of the community he is living in, and speaks, or at least tries to, the language of that citizen. At first he may seem over-confident and obnoxious due to the many social and linguistic errors he inevitably will make. But these errors combined with his obvious desire to befriend and work with his neighbors serve to overshadow the greatest barrier he is likely to find between himself and the people he is living with. Such a socially inept but friendly oaf could not be a "CIA agent" or a "Yankee capitalist." And by the time the P.C.V. has overcome his original image of the congenial fool, through hard work in his special field and equally hard work in adjusting to the culture of his adopted community, it will become obvious that any danger he may represent will be to a few corrupt irresponsible leaders within the area, who by the time they realize this, will be helpless since the rest of the community will be as much or more of a danger.

Ideally, then, the P.C.V. will lead the poor of an underdeveloped country in a peaceful revolt against their economic, political, cultural, and human oppressors. In reality, however, this rarely occurs. Usually, the P.C.V. learns that his ideas of suppression, suffering, misfortune, and evil are not in accord with those of the people he is trying to help and that his methods of correction are not theirs. This leads to contemplation, introspection, discussion, a reassesment of values, and a change in approaches. Once again, ideally, these changes in attitudes and actions will be mutual so that the P.C.V., after his two-year term, will leave behind him a group of people with new ideas and new ways to solve their problems. Most often, however, the mutuality seems negligible, and the P.C.V. returns home feeling he has learned a hell of a lot more than he has taught. If he quits at this point, he has wasted two years. If he uses his new knowledge and understanding in his own country, something it would be difficult not to do, there is no way of knowing, as yet, what the Peace Corp experience may lead to.

case for the open mind

(continued from page 1)

no code of conduct is "bible style." To the apathetic he is saying that answers, simplistic and dangerous, exist only for those who seek ignorance. To the prejudiced, Plato is saying that education is not simply the gathering of facts-- a gathering that prepares one to become efficient, silent, and apathetic. Rather, he is saying that open-mindedness and exchange of clear ideas distinguished man as educated.

is there a need to choose anything?

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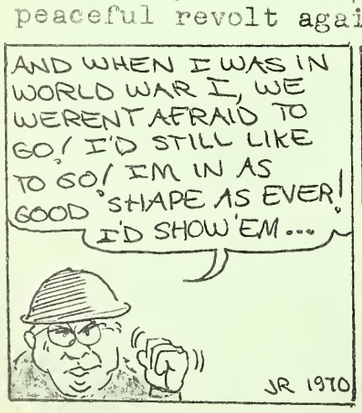
natives that will restore the fertility of life to a sterile creature called society. Our elixer is called love, and the choice is imperative. Without this choice death will become stench. Instincts and qualities exclusively human will become mechanical attributes in a production-obsessed machine, producing endless supply and convinced that, traditionally, cogs have never needed anything but oil-- in this case, shoddy cars, empty stuffs providing simulated energy fuel, and the latest sale at your chain store.

With this Catalog of Choice, the SSS hopes to both suggest and parade ways in which we have found to induce rhetoric into credence. Ways to stop talking and following-- to start doing and forging. We present pragmatic challenges and idealistic corn-cob; experienced verbage and proven obsolescence.

All of which simply describes life from several viewpoints-- mostly geographically away from our common backgrounds of indoctrinated life-styles, competitive goals in echo chambers of occupation, and default traditions of middle-west heritage. We are fully aware of the this area/culture offers, at least in genre; we display a time away for those who want to compare, not love it out of accused disloyalty.

COMING SOON TO JUCC: SSS FRANK SINATRA DAY & ISSUE



SUBTERRANEAN SIDE SHOW
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